

ADAHOOONIŁGII

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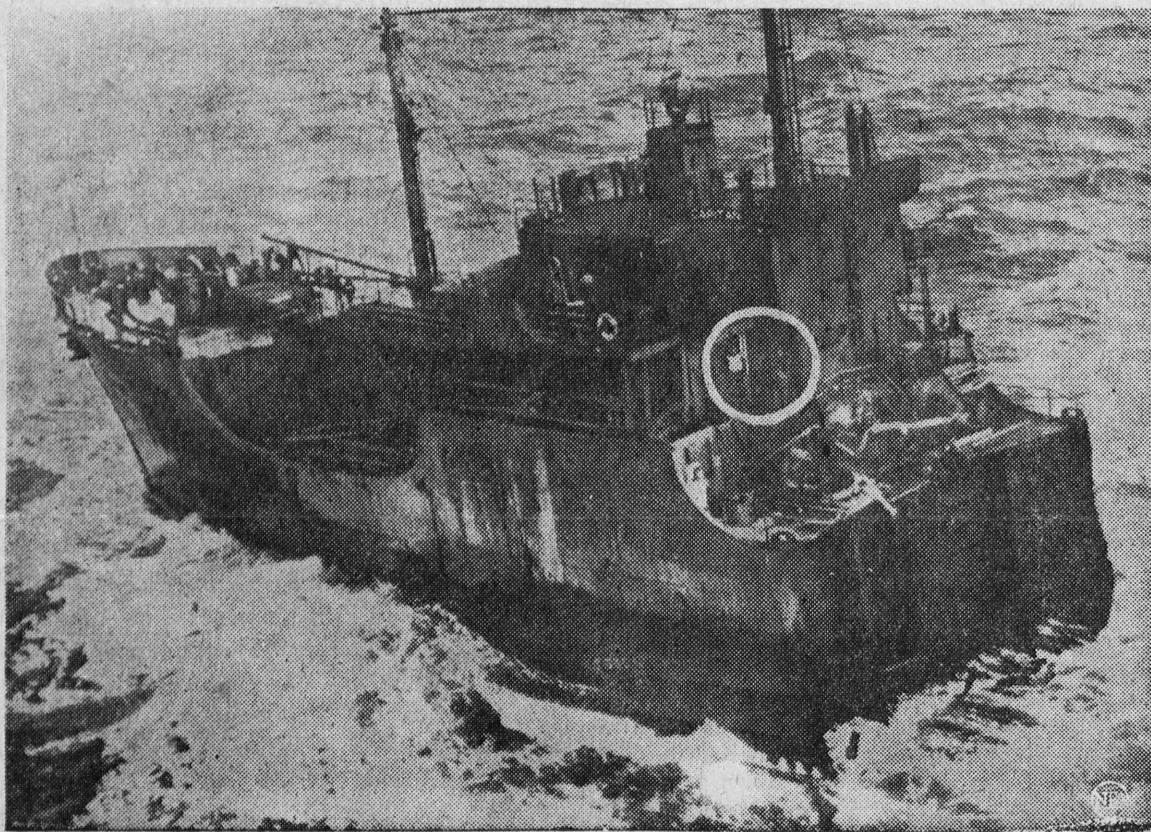
WINDOW ROCK, ARIZONA

MARCH 1, 1949

DINÉ BIDE DAADZAAZGO CHIDÍ NAAT'AÍ BIKÁÁ'DÉÉ' BICH'I' BIDAH 'ADA'IIS'NIL

Yas Niłt'eest wolyéego ńdizídéé biyi' t'áá áhkáh nahalingo nídicchiiłgo yaa ńdiidzás. 'Áko t'óó deg yootł'ijílgoo hodeeshzhiiżh. 'Aadóó bił ńdýołgíi ńnda da'nítin yéégóó dádeeztsigo doo bii' na'aldeeh da hazljj'. Kót'ée-

t'éii da bidah 'adeidiyoonił biniiyé. Kódzaa dóó t'áadoo díkwii da yiłkaahí chidí naat'aí danitsaaígíi tseebiits'áadah shóozt'e'go Phoenix hoolyéedi 'álah 'ályaa. Wááshindoón yándaalnishii éí t'oh waa'í bida'astł'ónigíi t'óó



Kwii tsinna'eeltsoh t'áá 'alní'idóó tálkáá' dah naa'eelgo bikáá'. Díi tsinna'eet Keshinish yéédáqá' ndajidzíjí ńt'éé' t'áadoo hooyání 'alnjj' góona k'e'élto' jiní. Názbqsgo ná'ásdzooígíi biyi'gi éí nda'at'eelígíi ndilt'ego sizí.

go diné łahgóó bide daadzaaz. Na'aldloosh 'ádaat'éii dó' bide daadzaazgo lq'i dichin, 'índa hak'az 'ádaat'éii da yéeda'oo'niih ha'níi go naghái 'e'e'ah bich'ijí keyah yaa niho-neel'ánijí 'ákót'ego baq dahane'.

Doo 'asohodéebéezh da ha'níigo Tségháhoo-dzánídi hane' kijh hit'eehgo Naat'áanii T'áá-tá'i ha'nínigíi Be'aldíila Sinil hoolyéedi siláago nda'at'aí shijé'ígíi chidí naat'aí ła' yíyíkeed. Haa lá' yit'ego 'ádaaníi lá, chidí naat'aí bikáá'déé' shá hada'doosił yidíniid. 'Eí ákódzaago diné bikéyah bikáá'góó siláago bił tádadoot'a'. T'áá 'aaníi diné bide daadzaaz lá daaníigo nát'qá' yaa ńdahoolne'. Biiskání Phoenix hoolyéedéé' Bilagáana ła' diné bikéyah bikáá'góó bił tánááda'doot'a'. 'Aldó' t'áá 'aaníi diné bide daadzaaz lá náádadoo'niid. Dibé ndi doo yas yii' doya' 'át'ee da hazljj' lá daaníigo yaa náádahoolne'.

'Eí da'nílt's'ágóó t'áá 'ákót'ego baa dahoone'. 'Áko Arizona náhásdzooígíi biyi' 'alájíj' bíhólñíihii Governor wolyé ha'nínigíi t'áá 'ákót'ego yee naaltsoos 'ádayiila. Si'láołtsooí, 'índa siláago nda'at'eelígíi bichidí naat'aí dahólóğgóó dajókeedgo hane' 'ádajílaa. 'Eí diné bitahgóó ch'iyáán dóó t'oh 'ádaa-

'ayáoi ndayiisnii'. Łichíi' 'alná'asdzhoh wolyéhíi 'éí ch'iyáán bidah 'adahidoo'niłgíi t'áá 'íildjadałt'ego yee 'íijéé'.

Siláago dó' chidí naa'naí da yee 'íijéé'. 'Eí da'nítiingoó yas ndeiłlaad dooleł biniiyé. Chidí naa'naí ła' weasel deiłníi léi' dó' ha'ít'q. Díi weasel wolyé ha'nínigíi 'éí yas nitsaa ndi t'áá yikáá' ndzit'i lá. Chidí naa'naí 'atiingóó ndaashnishgo 'índa 'atiin ńdahasdljj'. 'Atiin 'aq' 'ándaalyaa dóó 'índa diné bitahgóó chidítsoh bee t'oh 'adahaasgj. Ch'iyáán da. Diné bide 'ádahoot'ehígíi bich'ij'. Da'nítiingo 'ánda-hoolyaa dóó 'índa diné t'áá bí 'ák'indadikaii t'áadoo ts'ídá bich'ij' ndahwii'nání kingóó 'alnáádaakah násdljj'.

Diné bitahgóó 'ada'iigeehgo naakidi damiigo 'azljj'. T'oh waa'k' alch'ij' bida'astł'ónigíi dízdiindi miil dóó bi'aango diné bich'ij' kólyaa. T'áá díi ła' chidí naat'aí bikáá'déé' bidah (Page 2 bikáá'gi baa nááháni').

A total concentration of Navaho Service activities on Blizzard Relief has necessitated the present abbreviated edition of Ádahconitígíi.

BÉEGASHII BEE ŁÁ'I 'IDLÍNÍGÍI 'ANISHTAH

Mrs. Tully Sage

Mexican Springs — Gallup, New Mexico

Hastiin Ch'il Haajiní (Chief Manuelito) wolyéé ńt'éé' shináli. T'áadoo le'é yá'át'eehgo bee da'iináanii Wááshindoón yinaha'áá shíj yótq'ii 'óolyéé ńt'éé'. 'Áko shí dó' Wááshindoón hoo'áakii shíj yá'át'eeh nisingo baa ntéskees. Biniinaa shq' dó' haa dashizhdoo-líił. 'Eí baq díi Naakai Bito' hoolyéegi 'iná'áz't'i' góne' béégashii 'atah sélnilígíi t'áá ńláhági 'át'ego haa nízahjj' da yínishq' dooleł nisin.

"Diné t'óó'déé' danilíinii kóne' 'iná'áz't'i' góne' biniinaa doo yá'ádaahooshxóq da." dajiníigo baa ch'eedahojit'áah. 'Áko shí ná'áz't'i' díóó t'óó'dí t'áála'í tsin sitq'adi shighan. 'Áko shí 'agháago shaa hwiinít'. 'Áko ndi shí doo t'óó'déé' nishljj' da nisin. Háálá t'áá 'iná'áz't'i' góne' shikéyah si'q. 'Aádóó bitł'áahdidqá' t'áá 'ákóne' béégashii naakaigo nihits'qá' biná'áz't'i'. 'Áko 'ákót'ego béégashii bee ła' 'ídlínígíi bee 'atah séljj'. K'ad dízdiin dóó bi'qá naaki niilt'ego béégashii bee ła' niidljj.

Béégashii bee ła' 'ídlíniij doo nihil 'adaanii da dajiníngíi 'éí t'áá hó da'jisiih. Shí 'inisingo 'ákót'ego nisin. T'óó yéedqá' yee' kóq bee 'atah dahokkáah béégashii ndahołníihgo ch'eeh daho'doo'niid. T'áadoo baa ńdajist'jjid da. 'Áko k'ad t'óó 'ak'e'diniihígíi t'eyá 'át'ego nát'qá' bee nihaa ninájíkai. Ts'ídá t'áá 'íiyisíi bee nihídahizhdigáq. Wónáásdóó diné ła' nihizaadił naashchii'go 'ádanihideeshlii nihidiiniid. Díi doo yooch'íid 'át'ee da. Ts'ídá t'áá shináál diné ła' 'ákódíniid. Kót'ego diné haa yinít'jgo shíj haa yit'ee ɬeh. Díi ts'ídá hazh'ó nihá baa ntsídaahkees dooleł, shinant'aí danohłíinii. Háálá baq shíni' bee baq shíni'. Eí baq 'ánihidishní.

Chief Manuelito was my paternal grandfather. He was a man identified with everything good in the way of livelihood offered by the government. And I too think that the government's programs are good. There's nothing that people can do to me on that account. So I intend to hang onto this Cattle Association as long as I can.

One hears people say, "Foreigners coming in have made things bad." I live one mile outside of the area. So I am one of their principal targets. But I do not feel that I am from the outside. Because my land is on the inside. There were cattle in there right at the beginning when they put up the fence. So that's how I came to be a member of the Cattle Association. Now forty-two of us are members of the association.

Those who say they are against the Cattle Association are making a mistake. That's my opinion. At the beginning people were told to buy cattle and join. They gave the matter no attention. And now because of envy they want to do away with it. They are really quarreling violently with us about it. And one man told us he was really going to make our faces bloody. This is no lie. A man made that statement right in my presence. What should be done when a man makes such a threat? Give this your careful attention, you who are our leaders. For I really regret and worry about these things. That's why I have spoken to you.

By

Manuelito Begay No. 2
Mexican Springs — Gallup, New Mexico

'adahaas'nil. Ła' 'éí chidítsoh bee diné bitaa daasgí. Łichíí' 'Ałná'asdzhoh wolyéhígíí 'éí ch'iyáán 40 tons dahidédeo bíghahgo yee 'ííjéé'. Phoenix hoolyéedi 'álchini' da ółta'ígíí díí ch'iyáán niigígo yindaashnish. T'áá 'ał'qá 'aheenéelt'e'go bida'astl'qógo 'ádayiilaa. 'Éí chidí naat'a'í bikáá'déé' diné bich'l' bidah 'adahaas'nil.

K'ai' Bii'tó hoolyéedi 'éí doo 'ákóq' 'áhóó-t'jjd da ha'níjgo baa hóone'. Diné łá' Teddy Nez joolyéego bił kékhojít'iinii ch'iyáán łá' bich'l' bidah 'ahidoo'nił jinígo Tónaneesdzídí biniiyé kíjih jíiyá jiní. "T'áá 'ákót'ée dooleek. Yiskágó nihich'i' bidah 'idi'yoo'nił." ho'doo-niid jiní. Biiskání ch'iyáán hach'i' bidah 'ada-ha'níił baa na'aldeehgo ts'ídá hó haghánígíí bich'é'édqá'jí' 'abe' yadiizíní dabiyi'ígíí łá' bidah 'ee'nil jiní. Yadiizíní yéé diitaa'go t'áá wóne'éjí' łá' hatsiits'iin béstalgo hoł niznílne' jiní. 'Éí hodine'é ch'iyáán bá jókeedgo Tónaneesdzídígo 'ajíiyáhqa hwe'asdzáq' nít'ée' jiní.

'Aádóó t'áá 'ákwi' 'ałdó' t'óoh bidah 'aná-daha'níiłgo 'ólt'a'gi kin 'álchini' yii' danijahígíí bikáá'jí' t'óoh łá' bidah 'eelne'go yigháznlne' jiní.

Chidí naat'a'í bikáá'déé' diné bich'l' bidah 'ada'ii'níił baa na'aldeehgo diné 'índa Bilagáana kéyah bił béédahózini' ná'alt'a'ígíí yá dahoo'jí biniiyé 'atah bił táda'doot'a'.

Tségháhodzánídóó Joe Chiarella ha'nínígíí 'atah bił tá'doot'a'. 'Éí 'ániigo ha'í hoł 'oot'ah nít'ée' 'asdzáni léi' hooghan yii'déé' ch'élwodgo háhgoó shíj ch'ééh hach'i' dah na'a'ah jiní. T'óó bikáá'góó hoł ní'dít'ahgo wónáásdóó bił'aakał.hach'i' deniiní'ah jiní. 'Ayaadi bił'aakał.łichíí' léi' háhgoó shíj hach'i' dah nináánéi'ah jiní. 'Ako 'índa ch'iyáán łá' bich'i' bidah 'ajíítlkaad jiní. T'áadoo le'é daalchíi'ii bee dah nida'oh'ah ha'níigo 'éí shíj yaq' 'át'í.

Łahgóó diné łá' bidibé nda'iilchíiñ nít'ée' léi' bits'qá' daasdlíi lá. Łahgo 'éí diné łá' dibé yázhí yá hahwiizgeedgo yisdá yínil lá jiní. Leeyi' gýyaa t'áá hótsaago hahwiizgeed dóó yikáá' dah 'ashoozh lá jiní. Dibé bichaan'ákó-yaa 'ayiizyíi dóó 'azhííh yikáá' niinítjéé' lá jiní. Dibé bichaanígíí bee honeezdogo 'ákóyaa dibé yázhí 'anéi'niłgo yee yisdá yínil. 'Abe' yadiizíní dabiyi'ígíí 'éí yee néidiitjéé' lá jiní. T'áá dí'l' bits'qá' neeznáá lá jiní.

Dził Yíjiin bighqá'di dó' t'áá yéego diné dichin dóó hak'az yééda'oos'ni' ha'níigo baa dahane' yas yítsohígíí biniiinaa. Tsots'ids'áadah nááhaiídqá' 'ákót'éeego yas yítsohgo bik'ee ti'dahojoonzii' yéé t'áá 'ákót'éeego k'ad łá' biniiinaa hach'i' nináádhawhiis'náá' jiní. 'Éí t'áá 'ájáí kéedahat'ínígíí 'ákót'éeego yee 'áda-dahalne'.

'Azeé'íl'íni Wááshindoon yá ndaalnishii dóó siláago yá 'azeé'ádei'ínígíí łá' yił diné yitahgoó tadookai. 'Éí naałniih 'ádaat'éii yíká hada'asídgo yiniiyé tadookai. 'Aádóó diné baaqah dah nahaz'áani' t'áá díkwíi shíj yíká 'íijéé' ha'níigo baa dahane'. Atiin ndahonit'l'a lá ndi chidí naa'na'í weasel wolyé ha'nínígíí łá' yee tädíiná dahooghangóó.

Wááshindoon yá ndaalnishii Naabehójí bił haz'ánígíí, 'índa Phoenix hoolyéedi Wááshindoon yá nináádaalnishii t'áá yéego diné yíká 'íijéé'. 'Oolkiłígíí t'áadoo ts'ídá yił da'ółta' nahaliní łahgóó t'áá yiláhgoó 'adahalnífishgo ndaashnish. 'Índa t'áá diné danilíini' bidine'é łá' bide 'ádahoodzaaígíí baaqogo ts'ídá t'áá 'íiyisíi yindaashnish. Atiin 'ándahwiyyoolgóo yaa 'ádahalyáni' da łá' t'áá t'óó'góó hak'az yii' ndabítlka'góó 'ádáát'íjj.

Díí ná'ahónáadgo yidzaazígíí béesc díkwíi di miil bíghahgo shíj diné nát'qá' 'anáyoo'nil. 'Akwi' t'ahdo béeéhoozíjih da.

Back in January snow began to fall heavily, especially on the western side of the reservation. Before snow from one storm could melt, another snow would come. And the wind would come up and drift the snow over roads and trails so the people could not get to the store to buy food, or could not find anything for their sheep to eat.

Reports of these conditions began to come into the office at Window Rock, so Mr. Stewart asked army fliers from Albuquerque to fly over the reservation and tell him whether conditions were serious. These army fliers reported that the conditions were bad. Some fliers from Phoenix, called the Civil Air Patrol, flew over the Navajo country on the next day, and they too reported that there was too much snow for the sheep and people.

So the Governor of Arizona wrote a paper saying that there was an emergency in northern Arizona. The army and navy were asked to supply planes to carry supplies to the Navajos. A day or so later 18 big airplanes appeared in Phoenix, ready to start. The Indian Service had already bought a lot of hay, and the Red Cross bought food and tied it in sacks so it could be dropped to hungry people.

The army, the navy, and others supplied tractors to help clear the roads, as well as a kind of vehicle called a weasel, which can go over the snow without getting stuck. When the roads were cleared, trucks hauled food and hay in for distribution to people who needed it and couldn't get to a store to buy it.

For more than two weeks the planes and trucks carried hay and food to the reservation. They carried more than 40,000 bales of hay to the reservation, and of these more than half were dropped from planes. The remainder were carried by truck. The Red Cross supplied over 40 tons of food. Much of this food was packed in packages by the children at the Phoenix Indian School. Then a little parachute was put on each sack and it was dropped to the people.

Once a terrible accident occurred over near Kaibeto. Teddy Nez was snowbound, so he went to Tuba City to ask for help. They told him there that supplies would be dropped to his family the next day. The next day an airplane came over and dropped hay and a sack of food. But the plane was flying toward the Hogan when the food and hay was pushed out. A sack full of condensed milk flew right in through the Hogan door and hit Mr. Nez's wife on the head, killing her.

At Kaibeto, bales of hay went right through the roof of the school dormitory. It is dangerous to be out in the open when things are being dropped from a plane.

Many men, both white men and Navajos flew on the airplanes to guide the pilots and show them where the hay and food was needed.

Once, Joe Chiarella was flying with one of the pilots to guide him. Joe says that they flew over a Hogan and saw a woman out in front of her place. She wanted to attract the attention of the people in the plane, but she didn't have anything red that she could wave. She had on many skirts, and one of them was red. So she went through her skirts until she came to the red one. She took ahold of it and bent over, waving the red skirt at the airplane. They dropped her some food.

Many lambs have been born in the snow, and many of them have died. One man saved his lambs this way. He had noticed that fresh manure piled together generates warmth. So he dug a hole in the middle of his corral, and piled fresh manure on the bottom of the hole. Over this he placed cedar bark and boughs. And over the hole he spread a tarpaulin. Then he put the new lambs in the hole where they were kept very warm. He fed them canned milk, and only three or four of them died.

Up in the Black Mesa area many people have suffered, because the snow has been very deep and there was neither food for the people nor for the livestock. Some people say that this snow has been as bad as the storm back in 1931.

The Indian Service doctors, along with one doctor sent by the army, went all over the reservation to find out whether or not there were many sick people as a result of the snowstorm, and to help those that they found. These doctors traveled over very bad roads, and even went out in weasels to bring in sick people.

Nearly all of the employees of the Navajo Service, many Indian service men in Phoenix, and many Navajos themselves have worked very hard and done all they possibly could to help the Navajos through this emergency. Men have worked long hours in the snow and cold,

often sleeping out in the snow or in some deserted Hogan to keep the roads open.

We still do not know just how much damage this snowstorm has done.

Naakai Bito' hoolyéegi ná'ázt'i'idoó t'óó'di'áátlá'í tsin sitáaggi shighan. 'Ako shí ts'ídá agháago shaa honit'l'ago ndahohníi.

Wááshindoondéé' hoo'áałii ha'át'íi da bee 'iináanii yá hasht'e hoo'jihgo ts'ídá t'áá 'áltsobá'át'íeego yee has'qá'nt'ee'. 'Ako díí ná'ázt'i'igíí diné yaa saad bighánígíí doo nihí bidahodeet'áanii 'át'ée da. Nihí 'in'doolt'ih doo dadii'niidii 'át'ée da. Kéyah bee bídahól-nihíi, 'jó 'éí bini' bik'ehgo nihá 'iná'ázt'i'. Kéyah náásgóo t'ááláhági 'át'eeego bee 'iiná dooleekii díí nihá baa hwiinít'íinii 'éí 'át'í. 'Éí baaq yéego dayinóhtq'. Kónihi'doo'niidígíí baaqago łá' t'ah ndi dayinítq' daniidzin. 'Eidíigíí 'atah yiitsoodgo k'ad 'atah diné shaa ndaat'. Sha'álchini' t'áá dah yish'ishígi t'áá 'áníiltso diné nihaa ndaat'í.

Ha'át'íhíi da diné bá yá'át'eehii Wááshindoon hoot'áałii bik'ehgo bá niilyáago łá' doo shił 'aanii da jiníigo bits'qájí' dzizt'íj dooleekíi 'éí doo yee has'qá' da. Shizh'éé nít'ee' Manuelito wolyéé nít'ee' t'áá 'ákót'eeego yee na'nitin nít'ee'. "Doo yá'át'eeh ntsékeesii, Wááshindoondéé' hoot'áałii yits'qájí' dah yí-nahii 'éí dòo t'óó baa didoot'áał da". Jó kónií feh nít'ee'. 'Eidíigíí 'atah ndiiláago k'ad diné yee shaa ndaat'. T'áá 'éí biniinaa diné łá' shizéé' nei'á nahalingo shich'i' hahaasdzíi'. 'Eí t'áá 'íiyisíi yéego baaq shíni'.

Kodóó t'áá nihá Táá Naaznilí nilíjgo nihá siziñígíí dóó diné béégashii nihá yaa 'áhalyánígíí ch'ééh hazhó'ógo nihilní. 'Ako ts'ídá t'óó t'áá bíghahági 'át'eeego t'éiyá baa yiakah. Wónás dóó k'ad doo 'asohodéébéezh da.

Wááshindoondéé' bee ndahojis'áanii t'áá hoł łá' kwii nihá ndazhdooltéél. 'Éí nihá yaa yinít'íj dooleek. Kót'eeego baa ntsékees shí.

'Índa díí k'ad kwii béégashii naakaifígi bits'qádóó 'adahwiis'áágóó diné béégashii yá'át'eehii 'adaii'éesh. 'Ako díí béégashii bee łá'niidlinígíí baa hihił dahózhógo nihits'qádóó dóola yá'ádaat'eehii 'adahat'eehii. Toohdéeé, 'índa Ch'ínlíjídéé', 'índa T'iists'óóz Ndeesh-gizhdéé' dóó Tsiiizii dahoolyéédéé' da diné yaa 'álah nádleehee dóola 'adaii'éesh. 'Índa 'aak'eeego béégashii ndahidinlhgo da Bilagáana 'akał bistłee'ii danilíini' nihaa 'álah nádleehee. Nihá yaa bił dahózhó nahalin. "Díí béégashii bee łá'niidlinígíí nihilíj' ts'ídá yá'ádaat'eehii lá. 'Éí baaq wołi bee bidadoolkal. Dóó wołi bee baa 'ádahołyá' danilihní 'akon.

Díí k'ad ná'ázt'i' bine'déé' hahojíi'áhígíí 'éí t'áá hoł da'jisih. Łá' bee nihitah dajíllí' nít'ee' nihits'ájiiskai. 'Ako nát'qágo bee nihaa ninájíkai nahalin. Doo 'asohodoobézhgóó bik'e diniihígi 'ádahi'dii'ní. 'Ako díí ná'ázt'i' bidahozhdeez'áanii t'áá hoł łá' baa 'áhojilyáqago t'éiyá yá'át'eeh. T'áá nihá bich'i' nihilíj' ts'ídá yá'ádaat'eehii lá. 'Éí baaq wołi bee bidadoolkal. Dóó wołi bee baa 'ádahołyá' danilihní 'akon. (Page 3 biká'a'gi baa nááháni').

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William Morgan Translator

NAAKAI BITO'GI

dahooli yigii baa ndadit'ijil. Beégashii yee ká'i nilinii yá naaltsoos iilini nilinigii béeso nihiits'áq' náyiilááh dajinínigii dó' hazhó'ó hoł baa ndadit'ijil. Wááshindoondéé' azhdítqadli hó honahat'a' át'é. 'Áko ta' hoł 'álah siidlí go haa yit'ego shíi nihá baa nitsídazikees dooleel. Nihich'ágh ndii'áii daats'i nihá 'ádashooli. Dooda daats'i. Jó hó hódahólñíh.

T'áa nihí t'éiyá 'álah néidleehgo 'éí náánálahdédéé' danilinii nihiits'áq' ndayiichxog. K'ad díjidi daats'i t'áadoo le'é baa ndadit'ijil biniiyé 'álah nísiidlí. 'Áko ts'ídá t'áá bíighahdi nihiits'áq' ndayiishchxog. 'Áko k'ad t'óó 'ákot'ego hoolzhish. Saad doo 'aaníinii nihá 'ádajil'ínigii k'ad bik'ee doo 'asohodéé' jid da. T'áa nihinant'a'í dajilinii 'ádanihijil'. T'áadoo le'é baa ndeit'ínigii t'óó saad nichxó'í nihiits'áá' 'ánídajoodlii nahalin. Hazhó'ó yá át'éehgo t'áadoo le'é nihá nabik'iyádajil' dooleel yéeni' doo 'ádajóné' át'ée da. Dewey Etsitty 'éí nihibéesh baqh dah si'áni jíl. Has-tiin Bikoo Biye' dóo Woodrow Becenti 'éí Táa' Naaznilí jíl. Díi 'éí ádahodishní.

'índa Dewey Etsitty hodi'nínigii 'óltá' bee 'ína hoł béisózin léi, 'índa 'óltá' jinízin léi' bitl'áhdidáq' t'áadoo hazhó'ó 'ajíltá' bits'ázhnýá. 'Áadóó 'óltá' baa 'ahééh jinízin léi' ha'át'ego ha'álcchiní t'óó 'óltá' bits'ázhnínigo k'ad t'óó 'akóó ndaakai. Da'óltá' nít'éé. Bee nihilqají' dzizíjgo ha'álcchiní óltá' bíjiniłgo doodai' ha'álcchiní da kóó naaltsoos 'ádei'í t'áa 'ákónéhee 'áni dadii'níi dooleel nít'éé. dooleel yéeni'. 'Áko 'índá ha'át'íi da jiníigo K'ad 'éí kwii nihiná'ázt'i'ígi bine'jí diné kéedahat'iinii t'áa 'áltsoní yik'ee ti'dahooniíh jiníigo 'ahii' naaníjoodáá. Doo diné ha'át'íi da yik'ee ti'dahooniíhgó' ájíni. T'áa lá 'aaní 'aná'ázt'i' ni. Ndi 'éí t'áa 'áltso bá' át'é. Doo biyi'dóó ch'ibidi'needzoodi da. Díi kéyah nihá binda'azhnishígii baa 'ádahojilyaq' dooleel yéen t'áadoo bídazhneeztq' da. Doo nihíl 'adaaníi da dajiníigo ta' t'óó t'áa tl'óó'di nda'ázhdídzil. Shí díi t'áa 'íiyisíi diné dashi'í 'éí baq'ádáshná. Shinant'a'í danohlínii díi ts'ídá hazhó'ó hasht'e dadoohlíi. T'áa nihí 'éí doo hasht'e daolne' át'ée. K'ad t'áa kót'ehé.

I live one mile outside the Mexican Springs Demonstration Area. So you hear of me as the one who is foremost in causing difficulties.

When the government comes out with a program designed to give people a livelihood, this program is for everyone, although people do not see it that way. This fenced area, the one about which there is so much dispute, is not our idea. It came as a result of the planning of those in charge of land matters. It is a program to assure us of the continual use of the land for future livelihood. They told us to hang onto it, and it is because

they told us that, that some of us still want to hang onto it. Because I was among those who grabbed onto it, I am now one of those with whom people are concerning themselves. People criticize, not only me, but all of my children.

It was not intended that some should oppose and refuse to take part in worthy programs developed by the government. My father, the former Manuelito, was right when he taught that "Don't give in to the wishes of people who do not think straight, and who refuse to take part in government programs." That's what he used to say. People criticize me because I have been one who has adopted such things (as government programs). That is why one person has threatened my life.

One of our people who is a Chapter Officer and one who keeps accounts for the Cattle Association tried to smooth things over, but without success. But we go at it (our quarreling) in a big way. Now it has come to the point where it is serious. One of the original government planners (of this demonstration area) should be stationed here. He could take care of matters for us. That's my opinion.

People come here from all over to get good stock from this Cattle Association. And we of the Cattle Association are proud of the fact that our good sires are used for breeding. Navajos gather to get these sires from Shiprock, Chinle, Crownpoint and Leupp. And in the fall when cattle are being sold White cattlemen come (to see the cattle and buy). They seem to be proud of us. "You of this Cattle Association have good stock. So stay with it, and take good care of it," they tell us.

Those people who are against us are mistaken. Some of them used to be members of our association but they left us. Then they turned around and started to fight against us. We say unforgivable things to one another. So one of those who helped plan this area should be here to take care of it. When they merely advise us to do something, it doesn't work out. The threats that people voice against us can become realities. If a government man is stationed here he can call a meeting and explain things to the people. We people who live in this demonstration area are not the ones who planned it. So one of the original planners should be stationed here. We'll get together with him, and carefully discuss this Cattle Association with him. And we will discuss those features that cause people to mistrust us. We will also discuss the matter of deductions which has been referred to in connection with the Secretary of the Association. This program is a government program from top to bottom. So if we can get together with a government man we can get his thinking on it. He might be able to develop some sort of protection for us. Maybe not. He'd be the one to say.

When we get together on our own initiative, people from the outside spoil the meeting for us. We've gotten together about four times for the purpose of discussing things. And every time they have ruined things for us. That's the way it is at present. It has gotten to where we cannot stand the falsehoods that they make up about us. Our leaders are the main culprits. Whatever we discuss, they confuse the issue with falsehoods and wild statements. They can't seem to give their consideration to

those things which would be good. Dewey Etsitty is our delegate to the Tribal Council. Herman Becenti and Woodrow Becenti are Chapter Officers. They're the ones I am referring to.

Dewey Etsitty is aware of education as a source of livelihood, and he wants schools—yet in his day he left school without going very far. He claims to be thankful for education; then why does he take his own children out of school and let them just wander around here. They used to go to school. He should set a good example by putting his own children in school, so his children could do some of the secretarial work here. Then we would say that whatever he said was right. But all he does is go about saying that people outside the demonstration area are suffering every hardship. What he says about people suffering is not so. It's true that the area has been fenced off. But it's for everyone. No one was driven out of it. Much work has been done on this land of ours, and we should take care of it, but they won't give it a try. Some stay out of it saying merely that they are not in accord with it.

I say this because people are so terribly critical of me. My leaders, see if you can solve this. We cannot solve it.

WILLIAM J. LIPPENCOTT

Kéyah Binant'a'í J. A. Krug wolyéhígíi Bilagáana ta William J. Lippencott wolyéé l'éí Indians bina'ach'qah 'ádaat'íi 'alqají' yá sizíi dooleel níigo niinítí jiní.

Áltséédáq' 'éí Bilagáana ta Dr. A. V. Kidder wolyéé l'éí yiniiyé 'alqají' sizíi nít'éé. Tón-teel wónaanígóó deeyá háníigo biniinaa binaanish nilinée yits'á níyá silí.

Díi Bilagáana Lippencott wolyéhígíi naghái Leeyi'tó hoolyéhígíi bich'íjí Kin Nteel nááhoolyé 'ákwii naalyéhé yá sidáhí nilíjgo k'ad neeznáá nááhai. Diné t'áa 'ákwii kéedahat'iníigíi yá yíneedlíjgo diyogí ts'ídá yá'át'eehgo 'ál'í yaa haakai.

Díi k'ad Indians bina'ach'qah danilinii biniiyé ho'disnlígíi 'éí 'ashdlajilt'é biniiyé jizníl. 'Áko ndi doo bik'é hach'í' nda'iilyée da. Indians bina'ach'qah wolyéii náásgóó dajílt'ééh dooleel dóó 'adahwiis'áágóó béisózin dílzingo 'ádajósin dooleel biniiyé.

J.A. Krug, Secretary of the Interior, appointed Wm. J. Lippencott, Wide Ruins, Ariz., as a commissioner of the Indian arts and crafts board.

Lippencott will succeed Dr. A. V. Kidder of the Carnegie Institution of Washington, who resigned to go abroad.

Lippencott took over a trading post on the Navajo reservation in 1938, and developed a rug weaving industry among the Indians.

The board is composed of five members who serve without pay. Its purpose is to promote development of crafts among American Indians.



Chidi bitoo' bee 'ih ndahakaahii kwii si'ánigii 'atsinilt'ish t'éiyá yee dah ndiilwo' nít'éé 'atsinilt'ish 'ásdjidgo dzí'ízí bighaqhjí' ndajiz'áago 'éí náyoohisgo 'ádajilaa jiní. Áko shíi t'áa sáhi chidi bitoo' haa dahéeniligo 'ahoolzhiih.

DOO JOO'INII HAZLÍ'GO BAA HANE'

By Tony Tsosie — Fort Defiance, Arizona

'Ałk'idqá díi nahasdzáán nihil dah si'ánigíi bikáa'gi 'ádahóót'iid ha'níigo baa dahane'. Ch'óol'íi hoolyéegi 'áhóót'iid daaní.

'Áłtsé Hastiin dóo 'Áłtsé 'Asdzágá wolyéii, 'índa Yoołgaii 'Asdzágá dóo 'Asdzágá Nádleehé 'ahíjikaigo nidzíiztá jiní. Nléidéé' hayílkáqgo 'Áłtsé Hastiin 'azhdoolish biniiyé ch'ízhníyáago Ch'óol'íi si'áqjí 'ajíghal nít'éé' bílátahgi t'áá 'ált'síisigo k'os bił dah shoogish jiní. Yah 'anídzoordzágó "Nléi la' ha'át'éego lá Ch'óol'íi bílátahgi k'os bił dah shoogish?" jiní jiní. "T'áá la' 'aaníi shoo. Ha'át'éego lá 'át'éé lá?" ní jiní 'Áłtsé 'Asdzágá 'ałdó' ch'élwodgo.

'Aadóó 'anáá'oot'á. Nléidéé' naaniinít-káqgo t'ah nít'éé' t'áá 'ákónáánát'í jiní. 'Eí shíjí 'Áłtsé Hastiin ch'ínáádzídzáago t'áá 'ákót'éego Ch'óol'íi bił 'anájoogal. K'ad 'índa bílátah yée t'ah wóyáhágo k'os bił dah náá-shoogish jiní. 'Aadéé' yah 'anínáádzoodzágó baa nááhojoolne'. 'Aadóó 'Asdzáánéé ch'ínáá-jílwód. "Shoo t'áá la' 'aaníi. Haa lá yit'éego 'át'éé lá?" náázhdoonii jiní. 'Aadóó 'índa 'eí t'áá 'ákót'éego 'anáá'oot'á.

'Áłtsé Hastiin wolyéii hayílkáqgo ch'ínaá-dzídzá. Ch'óol'íi 'anájoogal nít'éé' 'índa níleí t'ah wóyahgo k'os diłhił neel'á. Bikétsiin nahalingi t'éiyá honít'i. "Haa lá yit'éego 'át'éé níleí Ch'óol'íi? K'ad la' bitl'áahdi t'éiyá honít'i go k'os diłhił bił shizhóód." jiní jiní. "Haa'íshdó," náázhdoonii 'Asdzágá jílínii. "Shoo t'áá la' 'aaníi." náázhdoonii. 'Ako t'óó 'ákónáánát'íego 'anáá'oot'á.

'Aadóó 'abínigo t'óó naaniinítkáni go ch'ínaájídzá, t'áá bił Ch'óol'íi 'anájoogal. Nt'éé' 'índa doo yit'jj da siljí lá. Kojí' ts'ídá díjidi 'azljj'. Kwii díjidi 'aleeh góne' 'índa 'Áłtsé 'Asdzágá wolyéii "Haa'í shq' 'ákóó dínaáh. Baa nanítá. Ha'át'éego lá 'át'jj lá?" hodíniid.

'Aadóó 'ákóó dashdiiyá. 'Áadi jiníyáá nít'éé' t'áá 'íiyisíi doo hoot'jj da lá jiní. T'áá bibqah nahalingi ndi doo hoot'jj da. Haa shíjí nízahjíi nízhníyáago t'óó nát'áq' dah nízhdiidzáz. Ts'ídá nát'áq' dah nízhdiidzázago ha'át'íi shíjí 'ádiiniid yiists'áq' jiní. Ndi t'áá ch'éeh ndzíghal. Dah náázdziidzázá nít'éé' t'áá 'ákónáánéists'áq' jiní. T'áá 'ákót'éego ts'ídá díjidi 'azljj'. T'áá 'ákóó jiizj' nít'éé' 'anił't'áni 'ádiiniid jiní. 'Aadóó nát'áq' 'ájíi' dah nízhdiidzázá nít'éé' kóó 'awéé' léi' sitjí jiní. Ts'ídá t'áá biłgo ha'aahjígo Haashch'éélti'í 'ádiiniid yiists'áq' jiní. "Woo wóoh" ní jó 'akon. Díjidi 'ádiiniidgo 'aadéé' kojí' nikéswod. "Díj' awéé' shí háníyá." ní jiní. "Shí lá 'áldó' 'eí háníyá ni." bijiní jiní. Kwe'e 'alghazh'dit'áahgo t'áá hodíina'. "Shí lá díigi 'át'éego bee dínéeséel ni. 'índa yoł-káałgó Kót'ée dooleet." 'ahizhdoonii. "Shí lá nanise' bihádídíin bee dínéeséel ni. 'índa ch'ilátah hózhóón 'ádaat'éii da." jiní jiní Haashch'éélti'í. "Shí lá 'áldó' t'áá 'ákót'éego dooleet ni. Bee dínéeséel t'áá 'áltso hóló. Ch'il bihádídíin, 'índa 'ostse' 'ádaat'éii da bee dínéeséel." jiní jiní 'Áłtsé Hastiin. Kót'éeego 'alghazh'dit'áahgo hodíina'. 'Ako 'índa Haashch'éélti'í ho'di'nínéé 'ak'ee'qá hajíyá siljj'. 'Ako t'óó yikáhjí dah náhozhdíidliid jiní, 'akon.

'Aadóó shíjí 'eí 'awéé' dah nízhdiiltí 'Áłtsé 'Asdzáán bich'jí. 'Aadóó baa 'áháyáqgo t'áado doo hodíina'í neeyá jiní. Názhníljjidoo díj' yiłkaah t'áá bich'jí góne' t'áadoo le'égoo naal'a' siljj'. Chizh da nináyiljiidgo yaa naagáhá. 'Aadóó díj' yiłkaah góne' chizh hanááná-

dáá nít'éé' Jóhonaa'íi bik'ihoolé' lá jiní. Chizh nízhdiiltíid nít'éé' ha'át'íi shíjí hane'déé' hats'áq' yaa kóyilaa. Hats'áq' yaa kónáyiil'íjgo ch'éeh chizh nízhdiiltíid jiní. Díjidi na'ásdlíi' go "Ha'át'íi yee chizh sits'áq' yaa yóta?" jiníigo t'áqajigo hajíighal nít'éé' hane'déé' t'óó 'ayóogo jaat'l'óó dah yinoół'ół jiní Jóhonaa'íi. K'ad shq' 'eí chizh hats'áq' yaa kónáyiil'íjgo lá.

"Díi k'ad biniiyé 'ásht'ínigíi nimá dóo nízhéé bił béhéozin. 'Ako 'eí bąq' hooghanídóo t'ah naghái 'ákokdi 'il' nídadooł'ih." hodíi-niido dah náhodiidle' jiní Jóhonaa'íi.

'Adóó t'áá 'áko chizh dah nízhdiiltíid. Hooghandi nídzídzágó hamá dóo hazhéé bił hojoolne'. 'Ako 'eí 'il' názt'i' dooleet ha'nínée t'áá há 'ákólyaa jiní. 'Áadi hwiidoołkáál biniiyé 'áadi t'áá sáhí dzizdá. Ha'át'íhíi da ndi doo la' wóné siláa da. Bikáá' jidnóotéeli ndi 'ádingo. 'Aadóó bił jiniizjí'go t'áá leeshatahgóo jineeztí jiní. 'Ajiłthaazh lá jiní haa shíjí nízahjíi. 'Ako t'l'é'ílhjí'go t'ah nít'éé' la' hwíghahgóo jiztí jiní. Nláahdi chizh hajígháhqaq' haa níyáhqaq' t'áá 'eí 'át'íj' lá jiní. 'Ákwe'é 'ált'ajoot'áázh. Ch'ídí wolyéii t'éiyá hak'i dah silssoozgo yiskáq' lá jiní.

"Nízhéé dóo nimá doo 'oodlqá da dooleet shq'shin. 'Eí bąq' díi ch'ídí wolyéhígíi bílák'eejj' kódiilíi. Yee 'iidoodlaq' biniiyé. 'índa díi k'ad níq' qá nahalindi 'ayéhé bá hooghan 'ályaaq'íi 'eí kodóó náás yidiiskáq'ágóó, 'índa hool'áágóó t'áá 'ákót'éego bik'ehgóó 'áhooł'ée dooleet. Bik'ehgó 'ooldah dooleet." díniidgo Jóhonaa'íi danáhodiidle'. K'ad 'eí kót'éeego doo joo'jinii hazljj'go baa dahojilne'.

There are stories which tell of the events which took place long ago on this earth of ours. They say that this story took place at Gobernador Knob.

Those called First Man and First Woman, and White Shell Woman and Changing Woman had come together and were sitting. Right as dawn was breaking First Man went outdoors; he glanced over at the peak of Gobernador Knob, and saw a little cloud hanging there, it is said. When he went back inside he said, "I wonder why it is that there is a little cloud hanging over there on the summit of Gobernador Knob? First Woman ran outside too, and exclaimed, "Why, it's true. I wonder why it is?"

The sun set again. And then with the first streak of dawn it was that way again. When First Man got up he saw that it was that way again. But this time the cloud hung a little lower down on the peak. When he went back inside he again mentioned it. And the Woman again ran out. And again she said, "It sure is. I wonder why it is?" And it was that way all day.

When dawn came First Man got up. He again looked at Gobernador Peak and the dark cloud was still farther down. Only the base of the mountain was visible "What can it be over there at Gobernador Knob?" he said. "Let me see," again said the Woman. "It sure is," she again said. And it was that way again all day.

And then at the first streak of dawn he got up and again looked at Gobernador Knob. And he found that it had become invisible. This made the fourth time. This being the fourth time First Woman said to him, "Go see what you can find out. Investigate it. Why does it do that?"

So he set out for there. When he arrived there he found that visibility was poor. One could not see even along the edge of it. He went some distance, and then decided to turn back. Just as he turned to start back he heard something. But he looked around without seeing anything. He started off again, but again there was a noise. And it happened that way four times. He stopped in his tracks and a Corn Fly chirped. Then he went back to where the noise came from, and found a baby lying there, it is said. And at that moment he heard Talking God speak over toward the east. "Woo, wóoh," he said.

After he had spoken four times he appeared right there. "I've come for this baby," said Talking God. "I also came for her," First Man told him. For a long time they argued about this matter. They each told how they proposed to raise the baby, and what they planned for its future. "I will raise her with the pollen from plants, and with beautiful flowers," said Talking God. "So will I. I have everything with which to raise her. I will raise her with the pollen from plants, and with berries," said First Man. They argued that way for a long time. And finally the one called Talking God stepped aside. And then he went back into the dawn, it is said.

And then First Man picked up the baby and started toward First Woman with it. With care the baby grew up quickly. Before the fourth day following that in which she was picked up, she could be sent on errands. She could bring fire wood on her back. On the fourth day she again went after wood and Sun came down upon her. She was trying to get up with the load of wood on her back, but something was holding it down. Something kept holding it down and she could not lift it up. After the fourth try she said, "What is holding my wood down?" As she said this she turned her head around and there was Sun covered with (turquoise) earrings. So she knew that it must have been Sun who was holding down her wood. As Sun went back up, he said, "Your father and mother know the purpose of my actions. Tell them to build a brush shelter a little way from the Hogan."

So she picked up the firewood. And when she got back home she told her mother and father. So the brush shelter was made for her. She sat down alone there to spend the night. There was nothing whatsoever inside the shelter. There was not even bedding there. When she became sleepy she just lay down on the ground. She slept for quite a while. At midnite she found that some one was lying beside her. It was the same one who had come to her when she had gone for wood. They spent the night beneath a robe.

"Your mother and father will not believe perhaps. So, as proof, give them this robe. The custom of building a separate home, in connection with those who marry will go on into the future. It will be the custom," said Sun as he went back up. That is the story they tell about the origin of the name "the one whom one does not see" (mother-in-law). (Because Sun did not look upon the girl's mother, but merely sent a gift. The groom still gives the mother-in-law a gift at marriage, but doesn't look at her.)

Vera Mae Sells Yá'át'éehgo 'Ółta

Tóta' hoolyéegi t'áá diné la' Cato Sells wolyéego kééhat'í. Díi hastiin bitsi' Vera Mae Sells wolyéego Highland University, Las Vegas, New Mexico, hoolyéedi 'ółta'. Wááshindoon-déé' béeso la' ba'i nilgo 'aak'eedáq' 'ółta'góó 'íiyá jiní. 'índa t'áála' aghaiigo 'áadi 'ółta', ndi t'áá 'íidáq' piano wolyéego bee nda'a'néhígíi 'ayóo yiyiichjíh siljj' ha'níigo baa hane'. 'Ako k'ad biniiyé náhoo'aahgo Bilagáana dibidoonáatii t'óó 'ahayóí 'álah nádleehgo yináál piano wolyéhígíi yee niná'neeh daaní.

Díi k'ad ts'ídá t'áá doo 'asohodoobéezh da diné haa 'álah 'ál'íjgo bináál t'áadoo le'é baa nijigháago hahagi 'da 'ghodoolzhishígíi. 'Ako díi 'at'eed t'áá diné nilfigo baa hane'igíi yineel'á. Háálá t'áá 'íiyisíi yiniiyé 'ihoł'aah.

Miss Vera Mae Sells, Navajo, father Mr. Cato sells, Farmington, New Mexico, is attending Highlands University, Las Vegas, New Mexico. This is her first year in college. She has an educational loan from the Indian Service. She is giving a piano recital in Las Vegas by herself this month. This is no small accomplishment since this is only her first year in college and she will provide the whole evening's entertainment herself.

D. M.

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